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[No. VII.

COMMUNICATIONS.

DIVINE REVELATION IN POINT OF  
DOCTRINE CONSIDERED.

THE writings of the Old and New Testament begin, and are filled, with a perfect God. Every description charms and elevates the soul. He speaks, and it is done. He rides upon the storm, directs the whirlwind, and fixes his footsteps in the sea. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. He is wise and unsearchable in his judgments, and his ways are past finding out. Not a sparrow falls to the ground without his observation; He holds the keys of death and hell; He is infinitely good, and his tender mercies are over all his works.

How sublime are the descrip-

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tions which the inspired writers give of the character and works of Jehovah! In the Song of Moses, after the destruction of the hosts of Pharaoh in the Red Sea, we have an instance that may well excite our reverence: "The Lord is a man of war; the Lord is his name. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The sentence of Cæsar, after a victory, has always been contemplated in the light of the moral sublime—" *Veni, vidi, vici* : " *I came, I saw, I conquered*. It is sublime, but how far surpassed by the following representation of the prophet? " *The heathen raged, the kingdoms were moved ; He uttered his voice, the earth melted.*" In the one we hear the ardour of a conqueror ; but, in the other, the *swell of Heaven, the voice of God*.

How exalted a view of the Supreme is given in the 18th Psalm ! " *In my distress I called upon the Lord, and cried unto my God : He heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled ; the foundations also of the hills moved, and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured, coals were kindled by it. He bowed the heavens also, and came down ; and darkness was under his feet. And he rode upon a cherub and did fly ; yea, he did fly upon the wings of the wind. He made darkness his secret place ; his pavilion round about him were dark waters and thick clouds of the skies.*"

After such a description, are we not prepared to say, " Surely this God must be He who created all things, who formed the world by His almighty power !" Revelation disappoints us not. With what simplicity, yet with what

dignity, does Moses inform us of the creation of the world : " *In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.*"

With respect to the universal providence of God, satisfactory information can be obtained only in the sacred writings. In the 136th Psalm, where the writer sums up the mercies of Divine Providence to the Jewish nation, we have language strong to the point. " *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. To Him that smote Egypt in their first born ; for his mercy endureth for ever. To Him which led his people through the wilderness ; for his mercy endureth for ever. Who remembered us in our low estate, who giveth food to all flesh ; for his mercy endureth for ever.*"

Directing our attention to the New Testament, we shall find Christ instructing his disciples in this doctrine : " *Therefore, take no thought, saying, What shall we eat ? or, what shall we drink ? or, wherewithal shall we be clothed ? But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.*" " *The very hairs of your head are all numbered.*"

When we consider the subject



of the mixture of good and evil in the world, we are instantly involved in difficulties. But, behold! Revelation comes to our aid, and these difficulties are removed, or our minds at least are relieved. The Almighty, in his word, declares, "I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." But where shall we look for a *rational* and *cheering* doctrine of a future state? Shall we refer to the ancient philosophers? Alas! Clouds and darkness rest upon it. Shall we turn to the word of God? Yes; blessed be the name of the Lord for ever, light and immortality burst forth from the sacred page. Here is a rational system: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Here is a cheering system; but how cheering, who can tell? "To them that look for him, he shall appear a second time, without sin, unto salvation;" and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

How sublime and excellent are the doctrines of the Bible! While every human system is mingled with impurities, here is one infinitely pure, and worthy of God. To account for this fact, is no difficulty to the believer in Jesus; for he is assured, that "holy

men of old, wrote as they were moved by the Holy Ghost."

What power! What wisdom! What sublimity, shines in the sacred writings! The *Bible alone*, exalts Jehovah to an elevation infinite. The *Bible alone*, makes him the sole Creator and Governor of the universe. The *Bible alone*, reveals him in the character of a righteous judge, distributing his eternal favours to the pious, and his everlasting punishments to the wicked. And, if there be a God, he must be the *God of the Bible*.

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"BY THEIR FRUITS YE SHALL KNOW THEM."

In this declaration of the Saviour, we have a certain test of the principles of the heart. If these be good, the general course of a man's actions will be good; if they be corrupt, his conduct also will be corrupt. Destroy this test, and the assassin is your best friend; the bold blasphemer a child of God. Apply it, and the opposer of Divine revelation and missionary effort is obviously guided by improper principles—while their supporter cherishes such as a holy God can and will approve.

Those who attempt the subversion of the Christian scheme, profess to have for their object the instruction and the happiness of their fellow creatures. But if this were their object, why have they not made some sacrifices of personal interest to accomplish it?

Why have they not endeavoured to reclaim the abandoned around them? Why have they not sent out their self-devoted missionaries to convert the heathen world to the pure principles of Deism? Where are their philanthropists, who have entered the cottage of the poor, and the prison of the guilty, to direct the distressed inmates to some sure consolation? Alas! we look for them in vain. While they are abounding in professions of good will to men, their conduct develops their hypocrisy, and exposes the wicked principles of their heart. Of them, it may with truth be said, "There is no fear of God before their eyes."

But what shall we think of those, who profess to receive the revelation of Jesus Christ, and yet oppose the missionary efforts of these latter days?

Will they admit that our nature is depraved; that, unless renovated by the Holy Spirit, we cannot be saved, and that the Gospel, alone, proposes a sufficient remedy? Can they believe that Jesus Christ is the only Saviour of sinners, and can they have experienced the precious influences of his Spirit? Do they profess to have the desire to communicate to their perishing fellow-men the excellencies of the Saviour—the riches of his grace—the joys of his salvation? Are they possessed of the true characteristics of a benevolent mind, which shows itself in efforts to relieve the fainting soul of a re-

penting prodigal, to comfort the afflicted, and to sustain the spirits of the dying? And do they believe that these can be accomplished by no other method than that of disseminating the religion which the Bible contains?

Let the person then be produced, who lives habitually under these impressions, and it is impossible that he should oppose the march of Missionary and Bible Societies at the present day. No man, who is governed by the holy precepts of the Gospel, will set his face against them. He may feel doubts as to the speedy termination of idolatry in the earth; he may object, also, to some circumstances that attend the operations of a missionary body; but, when he perceives that the present system of evangelizing the world, is the only plausible one that has ever been proposed, or attempted to be carried into execution; when he is aware that the blessing of the Lord has accompanied the translation of the Bible into different languages, as also the preaching of missionaries in foreign lands; and while he reads in the volume of inspiration the injunction of Christ, "Go ye, therefore, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he *cannot*, he *will not*, oppose the benevolent designs of many thousands of his brethren.

But let him oppose them, and apply the test, "By their fruits ye shall know them;" what is the



consequence? He opposes those very efforts which every Christian principle, and every charitable precept of the Gospel, and every successive train of holy experience, urges believers to support.

If, therefore, those who are guided by the spirit of the sacred oracles cannot find it in their hearts to oppose missions, neither can they refrain from aiding them to the extent of their abilities. One who spake as never man spake, has declared, "He that is not with me is against me."

Let us, then, lay aside every weight, and come to the help of the Lord against the mighty. Let us show, by our fruits, that the principles of the Gospel sway their sceptre over our affections.

Whatever of Divine knowledge, of virtue, of present and everlasting felicity is desirable, will be found in the word of God. Have we felt the power of this word? Warm be our hearts, fervent our prayers, enlarged our contributions; nor let us cease to act with vigour in support of missionary operations, until "the silver cord be loosed," and our spirits return to God who gave them.

#### ILLUSTRATIONS OF SCRIPTURE.

Matt. xxvii. 29.—"And when they had platted a crown of thorns, they put it upon his head."

HASSELQUIST, a skilful botanist, says: "It is probable that the *nabka* of the Arabs, furnished the

crown which was put upon the head of our Saviour. It is common in the East. A plant better adapted for this purpose, could not have been selected; for it is armed with thorns; its branches are supple and pliant, and its leaf is of a dark green, like that of ivy. Perhaps, in order to add insult to punishment, the enemies of Christ chose a plant nearly resembling that made use of to crown the emperors, and the generals of armies."

#### THE WOMAN OF SAMARIA.

John iv. 27.—"And upon this came his disciples, and marvelled that he talked with the woman."

THE article, in this translation, is not found in the original; and it has been a matter of argument, whether it should read "*the woman*," or "*a woman*." If the former be adopted, the noun consequently assumes a definite character. To say "*the woman*," implies a previous knowledge of her; but, from the whole connexion, it is evident, that they were strangers to each other. To read it "*the woman of Samaria*," implies the same previous acquaintance. Hence, the only proper construction is indefinite. "They marvelled that he talked with a woman." This may signify, either a woman of Samaria—for the Jews and Samaritans had no friendly intercourse—or simply "*a woman*."

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serves: "It was contrary to the customs of the eastern countries, and there are many canons among the Rabbins against it; if a man meet his own wife in the street, he does not speak to her."

We know, that the disciples of our Lord were not above the common prejudices of the age in which they lived; and Dr. Lightfoot has shown, that it was considered degrading, at that period, for a doctor of the law, a teacher of religion, to hold a public dialogue with a woman, on any serious and important subject.

Thanks to the religion of our blessed Saviour, which has overturned this prejudice; and given to the female character its deservedly amiable, and soothing, and intellectual elevation.

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#### HALL ON THE WORK OF THE HOLY SPIRIT.

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THE Spirit, we must remember, is a most free Agent; and though he will not utterly forsake the work of his hands, he may be expected to withdraw himself, in a great measure, on being slighted, neglected, or opposed; and as our holiness and comfort depend entirely upon him, it is important for us to know what deportment is calculated to invite, and what to repel, his presence.

1. If we would wish for much of the presence of God by his Spirit, we must learn to set a high value upon it. The first communication of spiritual influence is,

indeed, imparted without this requisite; for it cannot be possessed in any adequate degree, except by those who have tasted that the Lord is gracious. "I am found of them that sought me not." But in subsequent donations, the Lord seems very much to regulate his conduct by a rule—that of bestowing his richest favours where he knows they are most coveted, and will be most prized. The principle whence Divine communications flow, is free unmerited benignity; but, in the mode of dispensing its fruits, it is worthy of the Supreme Ruler to consult his own majesty, by withholding a copious supply, till he has excited in the heart a profound estimation of his gifts.

No words are adequate to express the excellence and dignity of the gift of the Divine Spirit. While Solomon was dedicating the temple, his great soul appears to have been put into a rapture at the very idea that He whom the heaven of heavens could not contain, should deign to dwell with man upon the earth. How much more should each of us be transported when he finds the idea realized, by his own heart having become the seat of the Divine presence. There are two considerations drawn from Scripture, which assist us in forming a conception of the magnitude of this blessing.

The first is, that it is the great promise of the Christian dispensation, and stands in nearly the same relation to us, that the



coming of the Messiah did to pious Jews. They waited for the consolation of Israel in the birth of Christ; and now that that event is past, we are waiting, in a similar manner, for the promise of the Spirit, of which the church has hitherto enjoyed but the first fruits. To this the Saviour, after his resurrection, pointed the expectation of his apostles, as emphatically the promise of the Father, which they were to receive at the distance of a few days; and when it was accomplished at the day of Pentecost, we find Peter insisting on it as the most illustrious proof of his ascension, as well as the chief fruit that converts were to reap from their repentance and baptism. "Repent and be baptized," said he, "every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise (that is, the promise of the Spirit) is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The apostle Paul places it in a similar light, when he tells us, "Christ has redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come upon the Gentiles:" and in what that blessing consists, he informs us, by adding, "that we might receive the promise of the Spirit by faith." On this account, probably, he is styled the *Spirit of promise*, that is, the Spirit so often

promised; in the communication of whom, the promises of God so centre, that it may be considered as the sum and substance of all the promises.

Another consideration, which evinces the supreme importance of this gift, is, that, in the esteem of our Lord, it was more than a compensation to his disciples for the loss of his bodily presence; so much superior to it, that he tells them, it was expedient he should leave them in order to make way for it: "If I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you." Great as the advantages were, which they derived from his society, yet they remained in a state of minority; their views were contracted, their hearts full of earthly adhesions, and a degree of carnality and prejudice attended them, which it was the office of the Spirit only to remove. From his more ample and effectual teaching, a great increase of knowledge was to accrue, to qualify them for their work of bearing witness to Christ, and a powerful energy to go forth, which was to render their ministry, though in themselves so much inferior, far more successful than the personal ministry of our Lord. In consequence of his agency, the apostles were to become enlightened and intrepid, and the world convinced. "I have many things to say to you, but ye cannot bear them now. But when the Spirit of Truth is come, he will lead you into all truth. He will convince

the world of sin, of righteousness, and of judgment." Accordingly, after his descent, we find the apostles strangely transformed: an unction, a fervour, a boldness, marked their character, to which they had hitherto been strangers; and such conviction attended their preaching, that, in a short time, a great part of the world sunk under the weapons of their holy warfare. Nor is there any pretence for alleging, that this communication was confined to miraculous gifts, since it is asserted to be that Spirit which should abide in them for ever, and by which the church should be distinguished from the world. He is styled "the Spirit of Truth, whom the world could not receive, because it seeth him not, neither knoweth him: but it is added, "Ye know him, for he dwelleth with you, and shall be in you."

As we are indebted to the Spirit for the first formation of the Divine life, so it is He who alone can maintain it, and render it strong and vigorous. It is his office to actuate the habits of grace where they are already planted; to hold our souls in life, and to "strengthen us that we may walk up and down in the name of the Lord." It is his office to present the mysteries of salvation; the truths which relate to the mediation of Christ and the riches of his grace, in so penetrating and transforming a manner, as to render them vital, operating principles, the food and the solace of

our spirits. Without his agency, however intrinsically excellent, they will be to us mere dead speculation, an inert mass: it is only when they are animated by his breath, that they become spirit and life.

It is his office to afford that anointing by which we may know all things; by a light which is not merely directive to the understanding, but which so shines upon the heart, as to give a relish of the sweetness of Divine truth, and effectually produce a compliance with its dictates. It belongs to him "to seal us to the day of redemption;" to put that mark and character upon us, which distinguishes the children of God, as well as to afford a foretaste, as an earnest of the future inheritance. "And hereby," saith an apostle, "we know that we are of God, by the Spirit which he hath given us." It is his office to subdue the corruption of our nature, not by leaving us inactive spectators of the combat, but by engaging us to a determined resistance to every sinful propensity, by teaching our hands to war, and our fingers to fight, so that the victory shall be ours, and the praise his. To help the infirmities of saints, who know not what to pray for as they ought, by making intercession for them "with groanings which cannot be uttered," is an important branch of his office. He kindles their desires, gives them a glimpse of the fulness of God, that all comprehending good: and by exciting a



relish of the beauties of holiness, and the ineffable pleasure which springs from nearness to God, disposes them to the fervent and effectual prayer which availeth much. In short, as Christ is the way to the Father, so it is equally certain, that the Spirit is the fountain of all the light and strength which enable us to walk in that way. Lest it should be suspected that in ascribing so much to the agency of the Spirit, we diminish the obligations we owe to the Redeemer, it may not be improper to remark, that the tendency of what we have advanced, rightly understood, will be just the contrary, since the Scriptures constantly remind us, that the gift of the Holy Ghost is the fruit of his mediation, and the result of his death. It was his interposing as "Emanuel, God with us," to repair the breach betwixt man and God, that prevailed upon the Father to communicate the Spirit to such as believe on him, and to intrust the whole agency of it to his hands. As the reward of his sufferings, he ascended on high, and received gifts for men; of which, the right of bestowing the Spirit is the principal, that the Lord God might dwell among them. The donation, in every instance, through the successive periods of the church, looks back to the death of the Redeemer as the root and principle whence it takes its rise, and consequently is calculated to enlarge our conceptions of his office and character, as the copious-

ness of the streams evinces the exuberance of the fountain. To him the Spirit was first given above measure; in him it resides as an inexhaustible spring, to be imparted in the dispensation of his Gospel to every member of his mystical body, in pursuance of the purpose of his grace and the ends of his death. It is *his* Spirit; hence we read of "the supply of the Spirit of Christ Jesus," not only by reason of the essential union which subsists between the persons of the Godhead, but because the right of bestowing it was ascertained to him in the covenant of redemption.

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THE IMPOLICY OF SLAVERY.

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*To the Editors.*

AT the present moment there is so much of the spirit of inquiry in our country, respecting the means of abolishing slavery, that every species of information on the subject becomes important. I have a paper before me, on the Impolicy of Slavery, written by James Cropper, of Liverpool, which is of so interesting a nature, that I take the liberty of presenting some extracts from it, for publication in the Luminary.

The object of this paper is to show, that slavery, in the British West Indies, is positively impolitic, and an enormous expense to the nation. There are very few men to whom the sources of information, on this subject, are so

widely open as to Mr. Cropper. His commercial relations have reached to every quarter of the world. The American trade has, however, of late years, occupied his attention, and he is known nearly as well in New-York, as he is in Liverpool.

It is well known, that the English government pays a bounty on the sugar from its own Islands, while it lays a prohibitory duty on all other sugars.

"What infatuation," says Mr. Cropper, "could have introduced into the minds of the Europeans, the destruction of the native inhabitants of the West Indies, in order to re-people those Islands, at an enormous expense, from the coast of Africa! and what infatuation must it have been that would reject sugar, if produced by the labour of the African, on his native soil; and at the same time, give a bounty on the produce of his labour, when converted into a slave, and forced to cultivate the exhausted soils of our West India Islands! Such is truly the state of things; for, after condemning and abolishing the African slave trade, we are still supporting, with enormous pecuniary sacrifices, the remnant of our wickedness and folly!!"

He enters into some calculations that are highly interesting:

"Let us look at the Map of the World. We know that sugar can be produced at least 30 degrees on each side of the Equator; we know also, that an acre of good land, in these climates,

will produce as many pounds of sugar as our land does of wheat; and that if it were not for the duty, sugar might be nearly as cheap, and as plentiful as wheat. Who, then, can sufficiently condemn a policy, which, holding in chains of bondage 700,000 of our fellow-beings; and, for the sake of upholding this wicked and oppressive system, confines us to a few little islands for our supply of this most valuable and important of all foreign productions?—a policy, which, for the sake of furnishing to these poor miserable beings the few things with which their masters may choose to supply them, restricts and sacrifices a natural commerce, with tens, nay, hundreds of millions, in Asia, Africa, and America, whose unrestrained choice would range through the almost indefinitely varied field of our manufacturing inventions."

Mr. C., next shows, that slavery can only exist with high prices of produce, and that it becomes gradually extinguished in a competition with free labour. He states, that the colonies of Spain and Portugal in America, have been compelled to support themselves; no bounty has been given to their produce; and yet, these countries encourage emancipation, have vast numbers of free labourers, and are underselling the British sugar planters in all the European markets.

"With prices of produce, sometimes so low as not to pay for the importation of slaves, the slave



population of the United States is augmented, by natural increase, about 125 per cent. in 30 years; whilst, with prices comparatively high, and with additions by importation, during the same period, of 188,785 slaves, the slave-population of the Island of Jamaica has only increased from 250,000, to 345,252; showing, when compared with the United States, a destruction or waste of life, or a counteraction of its tendency to increase, of 400,000, in the short period of 30 years.

"If these lives would have been worth £50 each, and nearly *half* of them have actually been replaced by purchase, the pecuniary sacrifice to the country is no less than £20,000,000, in this one Island; and that being only one half of the West India colonies, would make the whole 40 millions; which, at 6 per cent. interest, would make £2,400,000 per annum, or 15 shillings per cwt. on 160,000 tons of sugar; no wonder that the West Indians feel the enormous expenses of these cruelties press too heavily upon them."

A comparison is drawn between the profits of free and of slave labour. That slave-labour tends to deteriorate the soil, is a fact so well known, and so universally admitted, as to make any proof unnecessary. He shows that the allowances of the slaves is lamentably deficient—not half the prison-allowance in England,

nor half as much as the slaves are allowed in the United States.

"The continuance of such a system of oppression, of impolicy, and of folly, is almost incredible in this enlightened age of the world; for, surely, it will be said, such a system will fall by its own weight; and so indeed it would, if it were left to itself. But we have not left it to itself; we are already paying, in bounty, to keep up the prices of sugar, and in establishments and armies, to keep the slaves in subjection, no less a sum than two millions annually! But all this, we are distinctly told by the planter, is not sufficient. Three millions more, annually, must be given, to afford even moderate remuneration; which, altogether, would make an expense to the country of seven pounds, annually, for every slave held in bondage."

Did the limits for such a communication allow, I would extract more from this truly valuable paper. Enough, however, has been given, to prove it bad policy in the British government to encourage slavery in the West Indies.

2.

At a time, when the celebrated philosopher, Lord Bacon, was in disfavour with his court, and when his domestics were leaving him; one told his lordship, it was now time to look about him. He replied, "I do not look *about*, I look *above* me."

## MISSIONARY.

## FOREIGN.

*"Build thou the walls of Jerusalem."*  
Ps. xli. 18.

The Sixteenth Report of the London Society, for promoting Christianity, amongst the Jews, gives pleasing indications that the time is not far distant when this wandering people shall be restored to their ancient inheritance.

This Report states, that during the past year auxiliary societies, and contributions have increased to a very desirable extent—that the friends of the Society are increasing in number, and strengthening in attachment, and that there prevails a daily extending opinion that the conversion of God's ancient people to the faith of our Lord Jesus Christ, is essentially interwoven with the prosperity and glory of his church.

The amount of contributions in support of the object of the Society is stated at £12,426 being an increase beyond that of the previous year of more than £1500. They have, at present, in their schools for the education of Jewish children, 33 boys, and 46 girls.

The following have been the issues from the Depository of the Society during the year ending May 1824 —

Hebrew Testaments,	-	1,497	
German Hebrew ditto,	-	341	
Judeo-Polish ditto.	-	2,634	
			4,472
Hebrew Prophets,	-	1,334	
German Hebrew ditto.	-	2,243	
			3,577
Heb. Bibles & Tests. together,	-	243	
Bibles alone	-	39	
Prophets & Testaments together,	} 1,228		
			1,510
Total Scriptures, in whole or part,	} 9		9,559

Heb. & Ger. Heb. Tracts 99,682  
English, - - - 36,940  
- - - 136,622  
Quarterly Jewish Records, - 94,285

The places and countries to which these various publications have been sent, are, besides the United Kingdom, Paris, Amsterdam, Hamburg, Frankfort on the Maine, Leipsic, Dresden, Berlin, Konigsburg, Breslaw, Posen, various parts of Poland and Russia, Gibraltar, Leghorn, Palestine, Madras and Calcutta.

The Society have sent out 4 missionaries the last year, and a number of the converted sons of Abraham are now preparing for the solemn work of the ministry at different institutions in Germany, Holland, Prussia and other places.

Within the last 18 months, the number of Jews instructed and baptized in Berlin alone, amounted to *fifty*.—Among the baptisms which have taken place at Berlin within the period just mentioned, two have attracted very particular attention, and exhibit, in a striking light, the great importance of the Society in that capital, as a point of concourse to inquiring Jews from various parts of the Continent. The following account of the facts alluded to was transmitted to your Committee by a valuable correspondent, who was at Berlin at the time of their occurrence.

The account is dated April 7, 1823, and is as follows:

"Notwithstanding that five missionaries had laboured at Berditcheff a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place; at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had had intercourse with some of the missionaries, abandoned every thing for the cross of their Messiah; and being advised by Mr. Moritz to go to Berlin, become a place of Christian refuge for Israelites since the formation of the Society there,



they repaired thither, but, on account of their deviations from the straight line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn.

"The manner in which these two Israelites were led by the providence of God, out of the darkness in which they were educated into the light of the Gospel, is too striking to be wholly omitted. One of them, a Rabbi, was bred up from his childhood in the study of the Talmud. Yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grandfather sought to confine him to the study of the Talmud, "that horrible chain of darkness, (as he himself calls it) by which Satan holds fettered millions of the descendants of Abraham." Roused by a raging epidemical disease to overwhelming alarm at the thoughts of death and a day of judgment, he went from place to place, in vain seeking rest to his afflicted conscience. Yielding to the solicitations of his aged relatives, (who were both revered as learned Rabbies, and eminent saints,) he consulted the Talmud again and again, but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to the true and lasting rest in Christ Jesus." His attention was first directed to Christianity by hearing a child, in a Christian school, repeating from his catechism the Ten Commandments, and pronouncing the name of Jehovah. Surprised at this, and thinking, as he expressed it, "that the Christians also might worship Jehovah without being subject to so severe acts of penitence as the Jews," he obtained the sight of a Russian catechism, which he put away as soon as read.

"In this state of mind he received, very

unexpectedly, from a most intimate friend at Berditcheff, a parcel containing a Hebrew New Testament, several tracts, and a letter informing him of the arrival of two German missionaries, who distributed small books, and proved from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was he. "I scarcely had perused these lines," says he "but I eagerly fell upon the New Testament, read it in connexion with the tracts, and compared the passages of the Old Testament there quoted: which, indeed, could only be done in secret and before day-break, to prevent my being seen by my Rabbin. How great was my astonishment," he adds, "when I found the passages of the Old Testament quoted, so completely fulfilled in the New!"—After much study and serious deliberation, he at length determined to set out for Berlin, there to get more thoroughly acquainted with Christianity, and to be baptized.

"He was accompanied in the long and arduous journey by his friend \* \* \* \*, through whom he had received the books from Berditcheff; who himself also had been brought up as a Rabbi, and whose history is little less remarkable than that of which the outline has just been given. In the course of his rabbinical education, his mind had been much tortured by doubts, arising, in part, from some palpable contradictions which he had discovered in the Talmud. After a series of most painful mental conflicts, from which he in vain sought relief in penances, prayers, and almsgivings, he heard of the arrival of the two missionaries before referred to in Berditcheff, his native place; and through the Divine influence accompanying their discourses in public, and conversations in secret, his study of the New Testament and of the tracts they put into his hand, and, still more, the powerful conviction wrought upon his mind by their devout, humble, win-

ning' deportment, he was led, by degrees, to the resolution of embracing Christianity."

The Sixteenth Anniversary of the Society was held in London, on Friday, May 7, 1824, at which time several resolutions were offered and speeches made. From the latter we extract a portion for the benefit of the readers of the Luminary.

"The Rev. Basil Wood, (one of the Secretaries) directed the view of the meeting to the children of the Jewish schools, who were ranged before the platform; thirty-three boys and forty-six girls, of Jewish parentage, educated in Christian principles at the Society's Schools, and presenting the grateful spectacle of health, cleanliness, and comfort. They sang, from time to time, an hymn of praise to Jehovah, their reconciled Father in Christ Jesus, and the harmony of so many young voices (using the venerable language of their forefathers) fell very sweetly on the ear. Mr. Wood addressed them and the meeting in a very impressive manner."

After the address, the children sang in Hebrew, the anthem from Isa. ix. 6, "Unto us a child is born," &c. &c; concluding with, "Hosannah to the Son of David," from Matt. xxi. 9.

Sir Robert Harry Ingles, Bart. Treasurer, referring to the song of the children said, "I cannot indeed, doubt, that any who have listened to that chorus of youthful voices, which still seems to linger on our ears, will be ready to enroll themselves amongst our friends, and to cheer and help us in the difficulties of our course. It is a course of no ordinary difficulty. In pleading with the Jews, we have not only the natural enmity of the heart to contend with, but we must encounter that host of prejudices which birth and early education, and hostile feeling instilled from infancy, array against the very name of the Christian religion. We therefore require a more enlarged and vigorous union of wisdom and love; and we con-

fidently look to the liberality of a Christian public, to furnish us with the necessary supplies to meet our extending operations and demands."

The Right Hon. Lord Bealy, in allusion to the opinion that the set time for attempting the conversion of the Jews, has arrived, observed, "It seems to me, that there are indications not to be mistaken, in the aspect of these times, that the period spoken of in Scripture cannot be far distant, when that extraordinary nation shall 'return and seek the Lord their God, and David their King; and fear the Lord and his goodness in the latter days.' I behold your Society enlarging its basis, and diffusing wider its benefits; and I discern amongst the Jews, symptoms of awakened feeling, and especially on the continent of Europe, that give me hopes, they shall not long continue as a nation 'dead to God, and to his Son, their true and only Messiah.' I was particularly struck by the reception which your missionary Wolf, has met in Palestine; nor can I avoid expressing my surprise and pleasure at the singular fact, that the first missionaries to the Holy Land should be sent thither by the American Board of Missions; and that ministers of every church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people. I congratulate my venerable friend near me, (Bishop Chase, from Ohio, North America,) at this reciprocity of blessings: that the *Occidental Sun of Truth* is now diffusing his beams over those regions of the *East*, from whence, centuries since, the first rays of divine light shone forth, whilst we were lying in the 'darkness of the shadow of death.' That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will, I think, give weight and efficacy to a mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establish-



ment of a mission college on Mount Lebanon, I look forward as the source of permanent blessing to the Christian, as well as to the Jewish world."

With the same general idea in view, the Right Hon. Sir George H. Rose, Bart. M. P. said, "There are some points in the present situation of the Continent that have forcibly struck me, as indicating the interference of Providence for wise and gracious purposes. The changes which have taken place in the various European States during the sway of Bonaparte, have singularly altered the relative situation of the governors and their subjects. Roman Catholic districts have been put under Protestant rule, and Protestant under Roman Catholic Princes. This has had the effect of opening a door of introduction to the Christian efforts of our Bible and Missionary Societies; and the vast bodies of Jews who were previously under Catholic domination, and quite inaccessible to these Christian efforts, have, by the revolutions and divisions of states, been brought chiefly under the great Protestant power of Prussia, within whose territories, and under whose tolerant sway, we can now have free access to them. This is particularly the case in the Duchy of Posen, where formerly a sturdy legate of the Pope would have met us with anathemas and interdicts."

Again; speaking of the impediments in the way of converting the Jews, he mentions the want of Christian love in us towards them. He says, "We cannot expect that the few warm gleams of sunshine, after centuries of chilling frosts and tempests, will *thaw down* that mountain of ice in which they lie imbedded, monuments of divine chastisement."

"I have been asked at times, 'How many converts have your Society made?' and I have answered, perhaps peevishly, 'It matters not, whether any, or none at all! our work is going on slowly and securely; we are gradually

undermining and sapping the pharisaism and infidelity of that people.'

"Suppose we were residents on the banks of the Susquehanna or the Orinoco, whose mighty waters, at their periodical overflowing, convert the adjoining land into morasses and fens, and where spring fevers and autumnal agues, desolate the habitations of men, of what avail, in such regions, were all the aid of medical or surgical skill?—Could the perriwigged shades of Radcliffe, and Sydenham, and Mead, revisit us there—could shiploads of Cortex Peruvianus be conveyed to us—how vain the relief afforded, until by proper measures we had freed the marshes of their stagnant waters, and purified the atmosphere by cutting down the noxious vegetation; thus having created, as it were, a new climate, we might reship our physicians and their drugs, and repose in safety in the renovated country. Just so must we patiently but actively set to work to remove the causes of the Jewish unbelief. In our pursuit of this, while we show the submissiveness and teachable spirit of children, let us not be children in impatient restlessness for the object of our desires. The jewel which we seek is deeply buried in the earth; and even when brought forth to light, may escape the unskilful mineralogist,—but the experienced and scientific man will not judge hastily by external appearances, but he will cut and polish and set it off in its beauty. Such a gem is the soul of a converted Jew, and it will shine with a brighter radiance, and in a brighter coronet than encircled the brow of Solomon, even in the crown of the true David, and 'bright as the stars for ever and ever.'"

The Rev. William Marsh, M. A. has some observations that are truly eloquent and encouraging to the Christian. He said, "I must congratulate our friends of the Committee at their enterprising spirit and the success which they have had. They have effected in the *moral*, what is as yet a desideratum

in the *natural* world While our brave navigators have hitherto been baffled in their attempts to discover a *North West passage* to India, our Christian brethren have struck out a successful voyage of discovery and have made a *South East passage* to the Land of Promise, and already is the herald of mercy proclaiming on that sacred shore, 'Awake, awake! put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city! Shake thyself from the dust; loose thyself from the bands of thy neck, Oh! captive daughter of Zion.'

"But we still have need of much patience: we read that in the far famed war of Troy, it was not so much the fleets or the armies, the wisdom of Ulysses, the eloquence of Nestor, or the might of Achilles, that terminated that memorable struggle, but the patient ten years siege; let us hence take example and encouragement, we fight under far other leaders, and in a far mightier and nobler cause—already we reap the fruits of our endurance. In Warsaw, about ten years since, no Jew was permitted so much as to pass by a place of Christian worship, much less enter within its walls. But now the ministers of Christ invite them to draw nigh and partake of the blessings of a spiritual service. They stop the poor Jew, and say to him as Laban to the servant of Abraham, 'Come in, thou blessed of the Lord, wherefore standest thou without?'"

#### EAST INDIES.

*Letter from Mrs. Chamberlain, at Mon-  
ghyr, under date of June 2, 1823.*

MY DEAR MRS. S—.

UPWARDS of 14 years have passed away, since I left your hospitable shores. Sorrows, of almost every kind, have assailed me, yet I am preserved to the present day.

You have, no doubt, heard long ere

this, that I am left a widow, in a strange land. Yes! my dearly beloved Chamberlain is no more. He had been ill nearly four years; during which time he had, to all human appearance, been brought to the borders of the grave; but the Lord had blessed the use of means to his partial recovery. For the last twelve months of his life, he suffered much from a violent diarrhoea, which, during the rains of 1821, had reduced him to a perfect skeleton. Our medical attendant urged the importance of going to sea. He left his beloved — on the 13th of October, (*never more to return,*) intending to go to the Sand-Heads, which had proved beneficial on two former occasions. When he arrived in Calcutta, he was better, and we fondly hoped he would soon gain strength. But, after being on shore a few days, he relapsed. It was the opinion of several medical gentlemen, that nothing but a long sea-voyage, would be of any service; and they strongly urged his going to the Cape. Friends united to persuade him, and he complied. But seeing he could not procure a passage to the Cape, for less than to England, he wished to go home. A passage was procured. I went with him on board a ship, accompanied by my child, and Mr. Yates, and remained 8 days, until the ship sailed; during which time, he appeared to gain a little strength and appetite. His complaint, also, seemed to yield to the medicine administered by the physician on board, and he assured me he had no doubt of his recovery. My hopes were raised; but, alas! raised in vain, for all proved delusive. For five days after I left him, he continued to mend; and a letter from the Doctor, by the pilot, assured me he was greatly improved. But that very night his complaint returned, which, in about ten days, terminated in his death. Ah! my dear Mrs. S—, words cannot express the anguish I felt, when I heard of the event, and, indeed, still at times feel. To think, after nursing him four



years, I should leave him the last 15 or 16 days of his life, to die alone, on board a ship, without a Christian friend to speak to him, or to pray with him. My heart aches at the thought now—I must desist. He that cannot err hath done it. I desire to be still, and know that *He is God*. I still reside at Monghyr, where I hope to finish my few remaining days. Mr. Moore resides here, keeps a school, and preaches in English.

Two native brethren preach in Hindostanee. Five native women have been baptized by Mr. Moore; three of them the fruits of my dear husband's labours.

Four Europeans have also been baptized, Mrs. Moore, and another lady, and two men. Several more among the natives are very hopeful. We have three native schools—two for boys, and one for girls.

My dear Mrs. S—, pray for me and my fatherless child—and accept of much gratitude and love, from

Your ever affectionate

M. CHAMBERLAIN.

#### FEMALE IMMOLATION.

THE horrid superstition which prevails among the devotees of the religion of the Brahmans, is strikingly depicted in the following extract of a letter from a gentleman at Poonah, in the East Indies. Where is the philanthropy of him, who can read the cruel transaction and withhold his mite for propagating the gospel in that region of darkness?

“POONAH, September 29, 1823.

“The unfortunate Brahmanee, of her own accord, had ascended the funeral pile of her husband's bones, (for he had died at a distance,) but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and tottering to a short distance, fell down. Some

gentlemen who were present, immediately plunged her into the river, which was close by; and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the pile, which she said consumed her so slowly that she could not bear it, but expressed her willingness to again try it if they would improve it: they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely and refused to go on. When the inhuman relations saw this, they took her by the head and heels and threw her on the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood with which they struck her, in order to deprive her of her senses, but she again made her escape, and without any help ran directly into the river, the people of her house followed her there, and tried to drown her by pressing her under water, but a gentleman who was present rescued her from them, and she immediately ran into his arms, and cried to him to save her. I arrived at the ground as they were bringing her the second time from the river, and I cannot describe to you the horror I felt on seeing the mangled condition she was in—almost every inch of her skin on her body had been burnt off, her legs and thighs, her arms and back were completely raw, her breasts were dreadfully torn, and the skin hanging from them in shreds, the skin and nails of her fingers had peeled wholly off, and were hanging to the back of her hands. In fact, I never saw or even read of so entire a picture of human misery as this poor woman displayed. She seemed to dread being taken to the fire, and called out to the “Acha Sahib,” (good sirs) as she feelingly denominated them to save her. Her friends seemed no longer inclined to force her, and one of her relations, at our instigation, sat down beside her, and gave her some clothes, and

told her they would not. She was sent to the hospital, where every medical assistance was given her; she lingered in the most excruciating pain for about twenty hours, and then died."

#### THE ANGLO-CHINESE COLLEGE.

THIS infant establishment, the object of which is the diffusion of the Christian religion, by means of English and Chinese literature, is but little known to the public in this country. The College has, however, been much indebted to several ladies and gentlemen, both in England and China, who have given liberal contributions to it for which, as President of the College, Dr. Morrison returns his sincere thanks. These contributions have helped to defray the expense of the College buildings, and have supported on the foundation several Chinese youths ever since the year 1819. By the latest accounts, there were in the College about 20 native Chinese students from ten to twenty years of age. One Chinese, who studied in the College under the late Dr. Milne, has been ordained to the office of an Evangelist in his own country, and has himself baptized his wife, and had his son baptized. This man is about 40 years of age, and his sincerity is the more probable from the circumstance of his having two or three years previously to his adopting these measures, endured imprisonment, scourging, and the loss of his goods, on account of his profession of Christianity.

At the College the native youths study Christian Theology daily, under a Chinese professor, the Rev. D. Collie, who makes the Chinese Bible the foundation of all his instructions. They read also, English religious books, and during Dr. Morrison's visit to the College in 1823, they committed to memory some of the collects in the English prayer book, the metrical paraphrases of the

Scotch church, &c. At morning and evening prayers they sing a hymn in the Chinese language, and have read to them, with Bibles in their hands, by one of the Chinese masters, a chapter in the Chinese version of the sacred Scriptures, which is commented on by the professor.

The Chinese printers of the Scriptures and other religious books, under the superintendence of the professors, come into the College hall at morning and evening prayers, and attend to hear a sermon, or exposition of Scripture in Chinese, on Sundays; and to these hearers are added sixty or eighty charity scholars for whose education the London Missionary Society pays.

The principal of the College, the Rev. J. Humphreys, and the Rev. D. Collie, visit the schools and Chinese villages in Malacca, accompanied by native readers of Dr. Milne's Chinese village sermons and other tracts.

The senior students, attended by the junior boys, meet on Sunday evenings in the principal's room, and themselves engage in prayer, partly *memoriter* and partly *extempore*, agreeably to the practice originated by Dr. Milne.

There is a native Roman Catholic Chinese, who is acquainted with Latin, now at the College, translating into Chinese *Stockii Clavis Sacra*, for the use of Chinese missionaries. And a few of the senior native students are intended for under-masters in the College, and teachers of schools; or, as we pray and hope, preachers of the Gospel to their own countrymen. A missionary to the Chinese colonies, the Rev. Mr. Kidd, from the London Missionary Society, is directed to study one or two years in the Anglo Chinese College. This brief statement will show to the friends of the Divine Redeemer, the direct bearing of this institution on the diffusion of Christian knowledge; and it is open to all denominations of Christians from any



country in the world. To facilitate the acquisition of the Chinese language in this country, Dr. Morrison has brought to England a library of original Chinese books, in every department of literature, to be lent out gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of the Chinese language. It will only be required to deposit the estimate value of the book, till it be returned. In this library there are about 10,000 Chinese volumes.

It is known to the public, that Dr. Morrison's Chinese Dictionary, in six volumes, quarto, printed in China by the Honourable East India Company, at an expense of 15,000 pounds sterling, is now completed; and by the aid of it and the books above referred to, some progress may be made in the Chinese language, without the aid of a native teacher, who, however, may be supplied at some future day, if the Christian public pay that attention to the subject which its importance demands.

#### AFRICA.

##### A FEMALE FRIEND IN WEST AFRICA.

It has long been a uniform trait in the character of the Friends, that they have advocated the equal rights of Africa, and borne decided and honourable testimony against the Slave Trade. In this they have secured the sympathies and the good wishes, of every consistent friend to liberty. It is seldom, however, that we have been called to notice any remarkable efforts of a female of this Society for the benefit of that injured country.—But the New-York Observer, gives an example of benevolence in a female of this society, which is highly pleasing. As early as 1819, Hannah Kilham, of Sheffield, (Eng.) who had, for some years felt the obligation of employing her talents for the benefit of the African race, brought forward the subject in London. And, so powerful were

her arguments on the minds of her brethren, that a subscription was commenced to defray the expenses of educating two African youths, of hopeful talents. In 1820, she began to instruct them. One was from Goree, named Sandanee; the name of the other was Mahmadee, from the banks of the Gambia. In the same year, several Friends, who agreed to act as a committee in this business, sent out an agent to the river Gambia, to open a correspondence, and receive instructions. The agent was favourably received, and returned in 1821. In the summer of 1823, Hannah Kilham had prosecuted the study of the Jalloff and Mandingo languages to such an extent, that she had prepared a set of elementary school books for the press, together with selections from scripture. The committee, on her proposal, then consented that she should depart for Africa, with suitable English companions, and the two native youths, whom she had been three years instructing with success as teachers to their brethren.

Early in December last, this interesting company arrived at Bathurst, a British settlement in West Africa, formed within a few years on the Island of St. Mary, at the mouth of the Gambia. From a letter written by Hannah Kilham, soon after her arrival, it is understood that she will fix her station at Cape Mary, a high and a healthy spot at the mouth of the Gambia eight miles from Bathurst. Her prospects were promising. The youth whom she had instructed were much attended to, and the natives were desirous to be taught by them. The expenses of this enterprise are defrayed by the Friends in England. More than a year since, \$2000 dollars had been collected. The ultimate object in view is, the establishment of an institution for cultivating the unwritten languages of Africa—the support of schools—and the translation and diffusion of select parts of holy scripture.

## SANDWICH ISLANDS.

THE following extracts from the journal of the Rev. Charles S. Stewart, one of the last band of missionaries to the Sandwich Islands, afford additional proof that the gospel is the power of God unto salvation.

The Rev. Mr. S. sailed from this country in Nov. 1822, and was settled temporarily in the missionary establishment at Honorura, May 14, 1823.

Dec. 16.—Yesterday we commenced a prayer meeting, to be held every Sunday morning at 10 o'clock, as it is inconvenient to have more than one sermon. A Bible class has also been established among the sailors. This, we consider an interesting exercise. Whilst it will enlighten them on the subject important above all others, it will give an access to their hearts and consciences, not otherwise to be secured. May the Lord bless it to their eternal good!

Jan. 25.—The storm continued to rage during the day with unabating violence, and produced greater anxiety and gloom than any we have yet experienced. But although the day was one of gloom, a circumstance occurred in it which has given me more genuine satisfaction than any thing since we left America. In the edge of the evening, whilst leaning alone against the railing of the quarter-deck, feeling in my own mind something of the desolation of the scene by which I was surrounded, I felt my arm gently touched by some one on the spars behind me: it was \* \* \*. The moment I cast my eyes on him I knew his errand, and can scarce describe my emotions when I found it truly to be as I expected—"to know what he should do to be saved?" He had seen me alone, and stolen from his station forward to tell me, that his spirit, like the troubled sea, would find no rest, and to beg me to direct him in the way everlasting. His words were few, but his looks, whilst he acknow-

ledged his guilt and misery, and supplicated an interest in my prayers, spoke volumes. So unexpected, and yet so desired and prayed for was this event, that I almost doubted its reality. He dated his convictions from the preceding Sabbath, at the recitation of the Bible class, and told me he had scarce eaten or slept since. Every thing manifested sincerity and contrition in his deportment, and though I would not be too sanguine, I cannot but hope that the Spirit of God has begun that good work in him, which shall be carried on till the day of Jesus Christ.—"A little leaven leaveneth the whole lump;" and should but one soul be truly converted to God before we leave this ship, ere the voyage which it has commenced is completed, through the prayers and admonitions of that man, all these sailors may be turned to the Shepherd and Bishop of their souls.

March 6.—\* \* \* is rejoicing in the possession of a Christian's hope. He requested an interview with me last night on his first watch. As soon as I approached him, he threw his arms around me, and fell on my neck with emotions that seemed to deny him the power of utterance. It was some time before he could tell me of the hope that had become as an anchor to his soul, and of the peace and joy that filled his bosom. So great and entire a change had taken place in his views and feelings, that he felt compelled to believe, that old things had unto him passed away, and all things become new, and that he was a new creature in Christ Jesus. I had a most interesting conversation with him, and left him as I found him, rejoicing with joy unspeakable and full of glory; and hoping in my own heart, that the inexpressible emotions that throbbed within his manly breast, were only the feeble commencement of that holy joy, which, in the world to come, would rise "immeasurably high."



April 8.—We have at length bid adieu to the southern hemisphere, and that most probably for ever. We recrossed the line on Saturday night, the 5th instant, precisely three months to an hour after having crossed it in the Atlantic.

Our Sabbath, the day after, was uninterruptedly pleasant and solemn. Mr. Richards preached from the words "the harvest is passed, the summer is ended, and we are not saved." Five only of the crew were absent: about that number have shown the most determined opposition to the seriousness prevailing, and have spoken and behaved with an effrontery and wickedness almost incredible. They scarce ever attend any of the religious services, and even insult those who go to them, in their retreat of wickedness—the forcastle. When witnessing their behaviour, and hearing their wilful profaneness and blasphemy, we pity and deplore their folly and madness: and whilst we sincerely exclaim, "Father forgive them, for they know not what they do," we cannot but add, in sight of their awful and gratuitous iniquity, "How can ye escape the damnation of hell."

Last night we were once more privileged to observe the monthly concert of prayer: it was a season refreshing and delightful to our spirits. For the first time, we were joined in this duty, by all the crew off duty, who, we trust, have found access by the same Spirit, to our common Father and God. We could but feel animated in our devotion, and warm in gratitude whilst beholding a row of these hardy and interesting seamen uniting with us, not only by their external attendance, but, as we believe, in their hearts, and joining with the multitudes of Israel in exclaiming, "thy Kingdom come." Often during the evening I saw the big tears of joy glistening in the eye of \* \* \*, and could easily fancy the language of his heart to be, "If I forget thee, O Jerusalem, let

my right hand forget her cunning—if I prefer thee not to my chief joy."

## DOMESTIC.

### ALABAMA.

A SOCIETY has been recently organized among the Baptists of Tuscaloosa county, state of Alabama, with the title of "The Missionary Society of Tuscaloosa County." The objects of this association, are to promote *Gospel Missions*, foreign and domestic, and to assist the education of indigent young men, called to the Gospel ministry.

The Constitution provides, that it shall be at the option of each member to designate the object to which he wishes his subscription applied; and where this is not done, it is to be equally divided between the support of *Missions* and the *education of Ministers*.

The funds for Missions are to be paid over to the Agent or Treasurer of the Baptist State Convention in Alabama; and funds for Education are to be transmitted to the Agent of the General Convention, to constitute a scholarship in the Theological department of the Columbian College.

Thus, the work of the Lord is still progressing;—and blessed be his holy name. Thus, the way is still opening for the education of pious young men, in a manner substantial in its effects, honourable to its authors, and immensely important to the Church of God. Let others "go and do likewise."

### NORTH CAROLINA.

THE Tenth Anniversary of the North Carolina Baptist Missionary Society was celebrated in May last. The number of auxiliaries is 24. The sum of 1304 dollars was received into the Treasury the past year; and 7 missionaries were appointed, two only of whom, with an agent, were in constant employ. Let

ters were received from several of the auxiliaries, giving information of revivals of religion through the agency of the missionaries. In one place about 100 had been added to the church, and in another between 40 and 50.

## RELIGIOUS.

### REVIVAL IN WINTHROP, MAINE.

WITHIN the last six months the Lord has wrought a glorious work in Winthrop.

We extract from a letter written by the Rev. Phineas Bond, to a friend in Waterville—the following. "This work bore down all opposition. The principles of the Moralists, Universalists, &c. were no more before the spirit of God, than dry stubble before the flames. Like a mighty torrent it appeared to bear down every thing before it. All classes of people have been subjects of the work. In April, we were called with joyful hearts to visit the place where was much water. The 18th inst. brother Briggs, baptized 14. Lord's-day, May 2d, brother Butler baptized 8. Lord's-day, May 16, brother Briggs baptized 18. Lord's-day, May 30, brother Chessman baptized 8. Lord's-day, June 20th, Dr. Chapin baptized 11. This was a solemn day, and will not soon be forgotten. Thirty-seven came forward to receive the right hand of fellowship; 17 males and 20 females of from 14 to 50 years of age; fathers and mothers, brothers and sisters, husbands and wives. Lord's-day, June 27th, brother Butler baptized seven, two males and five females, all young people. Thus 66 have followed their divine Saviour into the liquid grave. Some of the subjects of this work were professedly Universalists. One man who had imbibed the sentiment 20 years before,

was led to see that he was building on the sand—he is now a member of the church. One who had advocated the cause of Universalism, was so much enraged against the truth that at an evening meeting, he openly opposed the doctrine which was delivered, and said, with an audible voice, "'Tis not in the Bible." But he felt before he reached home, that he was not competent to contend with Jehovah, and had not an arm to thunder like him. He has since indulged a hope in the pardoning mercy of God. Another young man who had endeavoured to persuade himself that the system of Universalism was true, was arrested. Overtaking me one Sunday noon while going home from meeting, he said that he had endeavoured to believe that doctrine; but now, says he, I have no reason to believe that it is in the Bible. He was led to hope in the salvation of God. At an evening meeting he arose and said, "My friends, doubtless you all know what I have tried to believe for some time past; but now I tell you if I had been left to believe it, it would have proved the eternal damnation of my soul."

"What a vast difference between the moral state of this place *now*, and last year at this time! The ways of Zion then mourned, for few came to her solemn feast. On some occasions there were but two or three at a prayer meeting. Christians were cold and lifeless. Sinners were hardened and careless. The young people were very thoughtless. While building their meeting-house last year, many feared that there would be but few to occupy it. But God has been better than their fears; the house has been generally well filled since it was dedicated to the service of God, which was done the 19th of last Nov. The neighbourhood of the meeting-house, where the people generally were so careless, and where the young people were so much given to vanity, has become one of the most interest-



ing and pleasant neighbourhoods within my knowledge. The greater part of the young people have become professedly pious, and meet together every week for religious conversation and prayer. Surely we may say, "What hath God wrought." The converts as yet all appear well, without any exception. How long it will be so we know not. We have reason to fear that in every revival of considerable extent, there are more or less deceived souls. This work we cheerfully ascribe to the free sovereign grace of God. The glory all belongs to him.

#### TRACTS, MESSENGERS OF SALVATION.

"About four years ago, on a tour to Canada," says Mr. C—, a gentleman in a neighbouring state, "I travelled near the White Mountains in New-Hampshire, visiting from house to house, conversing with every person I met about their eternal interests, and presenting all with Religious Tracts, which were received with so much gratitude and joy, as to render my journey exceedingly pleasant. The next year I was employed by the New-Hampshire Bible Society to travel round the White Mountains, and calling at a house, I said, in an affectionate manner, 'Will you tell me if the Lord Jesus Christ dwells here?' 'I trust,' said the woman, 'he is precious to my soul, yea, and altogether lovely.' I inquired when and by what means, she hoped she had been born again. 'A man, by the name of C—,' she said, 'came in here, about a year since, and gave me a Tract. When he was gone, one of my children began to read it aloud. It showed me my sins against a holy God, and revealed his wrath against me. I felt that I was lost for ever. I read the tract again and again, and my ruin only appeared greater than before, till, at length, I had a discovery of the way of salvation by a crucified Redeemer.' She added, 'I

have longed to see that Mr. C—, ever since. When I told her I was he, she looked at me with a pleasing surprise, and expressed her emotions of joy and gratitude with such unaffected sincerity, as abundantly repaid me for all the sacrifices I had made. Her husband then said, 'You gave me a tract also, but I was unmoved by it; since that, however, I hope the Lord has showed mercy to my soul.'—Four seasons, adds Mr. C., "I have been out on the delightful business of scattering your silent and powerful Missionaries; and were I able, I would travel through every destitute portion of our country, dispersing Bibles and Tracts, at my own expense—'though faint yet pursuing.'"

#### SABBATH SCHOOLS.

THE rapid increase of Sabbath Schools is delightful to the pious heart, as it is auspicious to the cause of godliness. In May 1823, Great Britain and Ireland numbered 7,172 of these pious institutions, in which the teachers amounted to 77,275 and the scholars to 764,391.

The number of schools in the United States is not precisely known;—but it is gratifying to learn that at the last Annual Meeting of the Philadelphia Sunday and Adult School Union, a National Society was formed under the title of "*The American Sunday School Union*" Through this Society, information respecting the schools of our country, will be concentrated, and we may look forward to a period not far distant, when accurate enumeration will be given of the effective force of these praise-ordained establishments.

The Seventh Annual Report of the Philadelphia Sunday and Adult School Union—states the number of schools 723,—teachers 7337, and scholars 48,681 attached to the Union. Two hundred of these schools have been added during the past year.

The Sunday School properly con-

ducted, is the greatest and most successful opponent of the Prince of darkness. It strikes at the bud of transgression, and foils Satan in the very point, where he has been accustomed to triumph with alarming success.

Let these schools be cherished, let them be increased: soon the solitary place shall be glad for them, and the wilderness shall blossom as the rose.

## MISCELLANEOUS.

### THE INQUISITION.

IN a work entitled *Letters Normandes*, published in Paris, in 1820, we find the following account of a mode of torture practised in the Inquisition at Toledo, which may claim at least the praise of ingenuity. [*Portsmouth Journal*.

"General Lasalle, being at Toledo, went to visit the palace of the Inquisition; for, in Spain, the humility of inquisitors is like that of other monks, it wears a coarse cloak and dwells in a marble palace. At sight of the instruments of torture, the General, as well as the officers who were with him, was seen to shudder; for it was more horrible than any thing presented by a field of battle. Among these instruments, there was one which more particularly fixed the attention of the visitors, by giving the impression of a sort of sacrilege. At the further end of a subterraneous dungeon, near the chair of the inquisitor, whose duty it was to interrogate those who were accused of heresy, there was placed in a niche, a statue of the Virgin.

A golden halo surrounded her head, and her drapery descended in silken folds from her shoulders to her feet. In her right hand she held the ancient standard of the kings, and a breastplate was just visible under the folds of her robe. Altogether the statue resembled that of Joan of Arc at Orleans. On exam-

ining it a little nearer, they perceived that the breastplate was glistening with points of a vast number of little knives, and of nails, sharpened like needles.

The arms of the statue were moveable, and a handle placed behind the partition regulated its motions. General Lasalle gave orders for putting the machine in operation, and the sack of a Polish grenadier was put in the place of the heretic. When the handle was turned, the statue extended its arms and pressed the sack closely to its breast. When it relaxed its grasp, the sack was found to be a perfect sieve; it was pierced with a thousand holes, and the knives had entered some lines in depth.

Thus, the merciful Mary, the mother of the Saviour of men, became, in the hands of inquisitors, the bloody instrument of fanaticism; and, that nothing might be wanting to this horrible profanation, they called this image by an odious pun, *Our Lady of Sorrow*, [*Madre dolorosa*.]

### QUAPAW INDIANS.

THE Quapaws were once a numerous and warlike nation, but, like most other Indians, who imbibe the vices, without the virtues of the whites, they retain but a small remnant of their former power, and now number only about 467 souls. They are divided into three villages, each of which is under an hereditary chief—are a remarkably peaceable and quiet race—profess the highest respect and friendship for our government, for their Great Father, the President of the United States, and for the white people generally—and speak with much pride of their never having shed the blood of a white man. These Indians own a vast body of land, lying on the south side of the Arkansas river, commencing immediately below this place, and extending to the Post of Arkansas, comprising several millions of acres, a great portion of which is represented to be the first rate cotton land. They



have refused for the present to sell those lands. *Little Rock Gazette.*

THE HOWLING DERVISES OF SCUTARY.

THE sect of impostors bearing this title, is held in extreme veneration by the Turks. Their orgies are similar to those practised by the priests of Baal. The following description from the travels of Edward Daniel Clarke, L. L. D. will be found interesting. He says, "We passed over to Scutary, from Pera, accompanied by a janissary, and arrived at the place where this exhibition is made. The Turks called it a mosque; but it more resembled a barn, and reminded us of the sort of booth fitted up with loose planks by mendicant conjurers at an English fair. This resemblance was further increased, by our finding at the entrance two strange figures, who, learning the cause of our visit, asked if we wished to have the 'fire and dagger business,' introduced among the other performances. We replied, by expressing our inclination to see as much of their rites as they might think proper to exhibit: upon this, we were told that we must pay something more than usual, for the *miracles*. A bargain was therefore made, upon condition that we should see *all* the miracles. We were then permitted to enter the mosque, and directed to place ourselves in a small gallery, raised two steps from the floor. Close to one extremity of this gallery, certain of the dervises were employed in boiling coffee upon two brasiers of lighted charcoal: this was brought to us in small cups, with pipes, and stools for seats. At the other extremity of the gallery, a party of Turks were also smoking, and drinking coffee. Upon the walls of the mosque were suspended daggers, skewers, wire scourges, pincers, and many other dreadful instruments of torture and penance. It

might have been supposed a chamber of inquisition, if the ludicrous mummery around had not rather given it the air of a conjurer's booth. It was a long time before the ceremony began. At length, the principal dervish, putting on his robe of state, which consisted of a greasy green pelisse with half worn furr, apparently a second-hand purchase from the rag market, opened the business of the exhibition. At first they repeated the ordinary prayers of the Turks; in which our janissary joined, after having washed his head, feet, and hands. All strangers afterward withdrawing to the gallery, a most ragged and filthy set of dervises seated themselves upon the floor, forming a circle round their superior.

These men began to repeat a series of words, as if they were uttering sounds by rote; smiling, at the same time, with great complacency upon each other; presently, their smiles were converted to a laugh, seemingly so unaffected and so hearty, that we sympathetically joined in their mirth. Upon this, our janissary and interpreter became alarmed, and desired us to use more caution; as the laughter we noticed was the result of religious emotion, arising from the delight experienced in repeating the attributes of the Deity. During a full hour the dervises continued laughing and repeating the same words, inclining their heads and bodies backward and forward. Then they all rose, and were joined by others, who were to act a very conspicuous part in the ceremony. These were some time in placing themselves; and frequently, after they had taken a station, they changed their post again, for purposes to us unknown. Finally, they all stood in a semicircle before the superior, and then a dance began: this, without any motion of the feet or hands, consisted of moving in a mass from side to side, against each other's shoulders, repeating rapidly and continually the words *Ullah, hoo Ullah!* and laughing

as before, but no longer with any expression of mirth; it seemed rather the horrid and intimidating grimace of madness. In the mean time the superior moved forward, until he stood in the midst of them, repeating the same words, and marking the measure of utterance, by beating his hands, accompanied with a motion of his head. At this time another figure made his appearance, an old man, very much like the representations Spagnolet painted of Diogenes, and quite as ragged. Placing himself on the left of the semicircle, with his face toward the dervises, he began to howl the same words, much louder, and with greater animation than the rest, and, beating time with all the force of his arm, encouraged them to exertions they were almost incapable of sustaining. Many of them appeared almost exhausted, tossing their heads about, while their laugh presented one of the most horrible convulsions of feature the human countenance is capable of assuming. Still the oscillatory motion and the howling continued, becoming every instant more violent; and the sound of their voices resembled the grunting of expiring hogs; until at length, one of them gave a convulsive spring from the floor, and, as he leaped, called loudly and vehemently "*Mohammed!*" No sooner was this perceived, than one of the attendants taking him in his arms, raised him from the floor, and turned him three times round. Then a loud hissing noise, as of fire, proceeded from his mouth, which ceased on the superior placing his hand upon his lips. The same person then taking the skin of his throat between the finger and thumb of his left hand, pierced it through with an iron skewer he held in his right, and left him standing exposed to view in that situation, calling loudly upon Mohammed.

By this time, some of the others, apparently quite spent, affected to be

seized in the same way, and were turned round as the other had been. The person who turned them supported them afterward in his arms, while they reclined their faces upon his right shoulder, and evidently were occupied in rinsing their mouths with something concealed beneath his garments. The same process took place respecting their hands, which were secretly fortified in a similar way, by some substance used to prevent the effect of fire upon the skin.

We now observed the attendants busied, on our right hand, below the gallery, heating irons in the brasiers used for boiling coffee. As soon as the irons were red hot, they carried them glowing among the dervises, who, seizing them with violence, began to lick them with their tongues. While we were occupied in beholding this extraordinary sight, our attention was suddenly called off to one of them, who was stamping in a distant part of the mosque, with one of the irons in his teeth. This was taken from him by the superior; and the man falling into apparent convulsions, was caught by an attendant, and placed upon the floor with his face to the earth. Some of the rest then jumped about, stabbing themselves in different parts of their bodies.

A noise of loud sobbing and lamentation was now heard in a latticed gallery above, where we were told women were stationed, who doubtless, being completely daped by the artifices which had been practised, were sufficiently alarmed. As we were already disgusted with such outrages upon religion, under any name, we descended from the gallery, and prepared to walk out; when the superior, fearing that his company might give him the slip, instantly put an end to the *leger-de-main*, and demanded payment. While this took place, it was highly amusing to see all the fire-eaters, and the dagger-bearers, recover at once from their faint-



ing and convulsions, and walk about, talking with each other in perfect ease and indifference.

If what has been here stated is not enough to prove the contemptible imposture practised upon these occasions, a circumstance that occurred afterward will put the matter beyond all doubt.

A Swiss gentleman, acting as goldsmith and jeweller to the grand signior, invited us, with a large party of English, to dine at his house in Constantinople. When dinner was ended, one of the howling dervises, the most renowned for miraculous powers, was brought in, to amuse the company as a common conjurer. Taking his seat on a divan at the upper end of the room, he practised all the tricks we had seen at the mosque, with the exception of the hot irons, for which he confessed he was not prepared. He affected to stab himself, in the eyes and cheeks, with large poignards; but, upon examination, we soon discovered that the blades of the weapons were admitted by springs into their handles, like those used upon the stage in our theatres. A trick which he practised with extraordinary skill and address, was that of drawing a sabre across his naked body, after having caused the skin of the abdomen to lapse over it.

As soon as his exhibition ended, we were told by our host that the dervish should now bear testimony to a miracle on our part; and, as he had no conception of the manner in which it was brought about, it was probably never afterward forgotten by him. A large electrical apparatus stood within an adjoining apartment; the conductors from which, passing into the room, as common bell wires, had been continued along the seat occupied by the dervish, reaching the whole length of the divan. As soon as he began to take breath, and repose himself from the fatigue of his tricks, a shock from the electrical machine was communicated, that made

him leap higher than ever he had done for the name of Mohammed. Seeing no person near, and every individual of the company affecting the utmost tranquillity and unconcern, he was perfectly panic struck. Ashamed, however, that an inspired priest, and one of the guardians of the miracles of Islamism, should betray causeless alarm, he ventured once more to resume his seat; whence, as he sat trembling, a second shock sent him fairly out of the house; nor could any persuasion of ours, accompanied by a promise of explaining the source of his apprehension, prevail upon him to return, even for the payment which was due to him.

#### HORNE ON MISSIONS.

WE say, 'that to love our neighbour as ourselves, and to do to all men as we would they should do unto us, is the consentaneous voice of the Prophets and Apostles, of the Law and Gospel. But do we do as we say, and practice as we believe? The richest fruit of our philanthropy has been a cold, ineffective piety. We have said, be ye free, be ye civilized; be ye converted;—but we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely as though the heathen had been as happy as ourselves. We have had no fellowship with our Saviour in his agony, and bloody sweat, his prayers and tears for the salvation of mankind. We are chargeable with the perdition of all the poor heathen whom our diligence might have saved! and assuredly their souls will the Lord require at our hands.'

#### OBITUARY.

##### MRS. ALICE CONE.

THE subject of the present memoir was the daughter of Col. Jacob Hough-

ton, of New Jersey, and Catharine, his wife.—She was born in the year 1762. At an early period, she appears to have received deep and permanent religious impressions, but did not make a public profession of her Saviour's name, until the year 1786, when she was baptized by that eminent servant of God, the Rev. Oliver Hart, and became a member of the Baptist church at Hopewell, in her native state. Her son, the Rev. Spencer H. Cone, the fellow-labourer of the Rev. Mr. Williams, in the church, in Oliver street, New-York, was then an infant, in her arms. *At that time, as she believed, and few minds were more remote than hers from the visions of enthusiasm she had, as she persisted in thinking and she recorded the circumstance an assurance from her God, in answer to fervent prayer, that the child would live to become what he now is, a preacher of the unsearchable riches of Christ. This confidence never deserted her, even when the prospect of the answer to her supplications seemed least encouraging.*

About eighteen years ago, she with her children, removed to Philadelphia. She became a member of the first Baptist Church in that city, and afterwards united herself to the church in Sansom street, in whose communion she died. Her spirit left its earthly tabernacle, on the 3d of June, 1824

In describing the character of the deceased, the writer of this memoir, who was acquainted with her long and intimately, as her pastor and friend is content to risk the possibility that the honest exhibition of truth may be mistaken for the useless effusions of flattery. Mrs. Cone was a female of more than ordinary strength of intellect. Her judgment was discriminating, and her thirst for knowledge insatiable. Few were more familiar than herself with the contents of the Scripture, and few possessed more comprehensive conceptions of its doctrines or more amiably exemplified its duties. For spiritual conversation she

was always prepared, and her fine ideas usually shone as apples of gold in vessels of silver. The cause of Christ was dear to her inmost affections. The tale of additions to the church and especially of conversions among the heathen would command the instant tear of gratitude, and light up her countenance into evangelic joy.

Whether the position be universally correct or not, that peculiar grace is destined to wade through peculiar trials, in her experience, it was exemplified. But in the midst of them her mind was frequently cheered with the words "Be still and know that I am God." The lessons of patience which she had learned at the feet of her Redeemer, were never forgotten, and the hopes of support which his promises supply were never disappointed. Her manners were as kind as they were elevated: none seemed ignorant of the excellency of her character, but herself. The sanctuary of God was her delight. Evidence of this she supplied by her punctual attendance even when personal affliction would have offered ample excuse for absence. She obviously enjoyed much communion with her God, and would often say,

The opening Heavens around me shine,  
With beams of sacred bliss;  
While Jesus shows his heart is mine,  
And whispers I am His.

Her departure was not occasioned by any severe or sudden disease. It was induced by the gradual decline of her strength. It furnished an occasion for a lovely exhibition of the influences of the Holy Spirit. Prayer, resignation, a good hope through grace, and a calm delight in the Lord gave character to her declining hours. Death was as destitute of a sting as is the grave of its victory. Her decease was so easy that her daughters, who were sitting by her couch, were not conscious of its approach.

"Not weary worn-out winds expire so soft."

Her remains were conveyed to their silent mansion, on the evening of the



succeeding Lord's-day, followed by the members of the church and a large body of friends. May God support her mourning children, and enable each to say,

Familiar now no more with care,  
'Tis thine to sing in heavenly air,  
With thee, may I the triumph share,  
My Mother!

MR. J. R. BURDICK'S ACCOUNT.

Monies received for the Columbian College, D. C. &c. by James R. Burdick, Agent.

DISTRICT OF COLUMBIA.

Alexandria.

1824.  
Feb. 5. From Mrs. E. Lawrison, for Indigent Students, 1 00

VIRGINIA.

Richmond.

10. From A. R. Thornton, for Indigent Students, 1 00  
From William Crane, Esq. do. 1 00  
From Mr. James C. Crane, do. 1 00  
21. From Mrs. Mary Williamson, do. 1 00  
From Samuel K. Williamson, Esq. do. 1 00  
From D. H. Valentine, do. 1 00  
From Mrs. F. B. Greenhowe, do. 1 00  
From Miss Jane Daniel, do. 1 00  
From James Seizer, Esq. do. 2 00  
From Stephen Watkins, do. 1 00  
From Madison Walthall, do. 1 00  
From Mrs. Maria O. Roper, do. 1 00  
From Wm. P. Sheppard, do. 1 00  
From N. Sheppard, Esq. do. 1 00  
From Richard Gwathmey, do. 1 00  
From John B. Clopton, Esq. for Prof. Lan. and Bib. Lit. do. 25 00  
From John Sheppard, do. 25 00  
From William Crane, Esq. for President, 10 00  
From Female Mite Society, do. 6 00  
From Mrs. F. B. Greenhowe, do. 1 00  
From Mrs. Keeling, do. 3 00

Caroline county.

From Mrs. M. Anderson, for Indigent Students, 2 00

Petersburg.

From Thomas Shore, Esq. for Indigent Students, 2 00  
From D. Munroe, \$2; cash, \$2, do. 4 00  
From Mrs. Marg't Stokes, do. 1 00  
From Hugh Nelson, do. 1 00  
From James Dunlop, Esq. do. 5 00  
From E. Davenport, do. 1 00

NORTH CAROLINA.

Raleigh.

March From Mrs. Ann Selby, and D. Shuar, for Indigent Students, 1 25  
From John Primrose, for do. 1 00

From William Rugan, do. \$1 00  
From Randolph Webb, do. 2 00  
From William R. Hinton, do. 1 00  
From Southey Bond, for Star and Luminary, 7 00  
From Isham Hendon, Esq. Treasurer of the North Carolina Baptist Missionary Society, for Foreign Missions, 100 00  
From Col. Charles Todd, Esq. for Star and Luminary, 5 00  
From Rich'd Gregory, Esq. do. 3 00

Fayetteville.

From Rev. R. H. Morrison, for Indigent Students, 1 00  
From Charles M'Allister, do. 1 00  
From same, Prof. Eccl. Hist. and Ch. Discipline, 20 00  
From three Ladies at Col. Chas. M'Allister's \$15, for Presidency, viz.  
Mrs. Sarah Smith, 5 00  
Miss Charity M'Allister, 5 00  
Mrs. Elizabeth M'Allister, 5 00

Laurel Hill.

From Toyam M'Farland, for Indigent Students, 1 00  
From Alexander Graham, do. 1 00  
From J. R. Buie, Esq. do. 1 00

Wake county.

From John King, for Indigent Students, 2 00

Edgecomb county.

From James S. Battle, for Indigent Students, 10 00

Tarborough.

From Peter P. Lawrence, Esq. for Indigent Students, 5 00

Colrain.

From Josiah Holley, Esq. for Indigent Students, 5 00

Windsor.

From R. M. Brickell, Esq. for Presidency, 10 00  
June. From Ephraim Miller, Esq. for Indigent Students, 3 00  
From George Outlaw, Esq. do. 5 00  
From W. R. Miner, M. D. do. 2 00  
From James Palmer, Esq. do. 1 00  
From James Wilford, do. 1 00  
From William Keith, do. 1 00  
From H. Reynolds Esq. do. 3 00  
From John P. Jordan, do. 1 00  
From J. S. Bryan, do. 3 00  
From Jona. Taylor, Esq. do. 2 00  
From Alexander W. Mebane, M. D. do. 5 00  
From Mr. Roulack, Esq. do. 3 00  
From L. Thurston, do. 1 00  
From Mrs. Margaret Divan, do. 3 00  
From Miss Diey Miller, do. 2 00  
From Thomas Bond, Esq. do. 2 00  
From Amos Rayner, do. 2 00  
From Lewis Bond, Esq. do. 2 00  
From John Stewart, do. 0 50

Sandy Run.

From Benjamin Hempsted, for Indigent Students, 3 00

Murfreesborough.

From Joseph G. Rea, Esq. for Indigent Students, 2 00  
From M. Southall, for Missions, 1 00

## SOUTH CAROLINA.

## George-Town.

From J. Marvin, Esq. for Indigent Students,	\$5 00
From Mr. Shaw, for do.	2 15
From E. Jones, Esq. do.	6 00
From Aaron Marvin, Esq. Prof. Eccl. Hist. and Ch. Discip.	30 00
From Rev. John Waldo, Prof. Lan. and Bib. Lit.	25 00
From same, Prof. Eccl. Hist. and Ch. Dis.	10 00
From Thomas F. Goddard, for buildings,	15 00

## Charleston.

March 20. From Thos. W. Thayer, Prof. Lan. and Bib. Lit.	10 00
From James Harper, for Prof. Eccl. Hist. and Ch. Dis.	30 00
From Col. William Rouse, subscription to College,	10 00
From Thomas Napier, Esq. for Prof. Eccl. Hist. and Ch. Dis.	20 00
From Miss Elizabeth Righton, for do.	20 00
From Oliver Fuller, Esq. do.	20 00
From George N. Reynolds, do.	30 00
From Mrs. Esther Belin, do.	20 00
From Peter Cuttino, Esq. do.	20 00
From Silas Howe, Esq. for Presidency,	10 00
From Mr. Gibbs, for do.	5 00
From Gen. Charles C. Pinckney, Esq. do.	20 00
From Rev. Richard Furman, D. D. Prof. Eccl. Hist. and Ch. Discipline,	30 00
From Josiah B. Furman, Esq. for do.	30 00
April. From Edward G. Sass, Esq. do.	10 00
From Rev. Adiel Sherwood, for Indigent Students,	1 00

## Beaufort.

From Mrs. Elizabeth Graham, for Prof. Lan. and Bib. Lit.	15 00
From Rev. James Graham, for Prof. Eccl. Hist. and Ch. Dis.	20 00
From Mrs. Martha P. Hopkins, for Prof. Lan. and Bib. Lit.	5 00
From Lewis R. Sams, Esq. Prof. Eccl. Hist. &c.	20 00
From Mrs. Ann Stewart, do.	20 00
From Wm. Morecock, Esq. do.	20 00
From John M'Kee, Esq. do.	10 00
From Capt. James Stoncy, for Presidency,	10 00

## Coosahatchie.

From Benjamin H. Buckner, for Prof. Eccl. Hist. and Ch. Dis.	40 00
From Samuel Furman, for do.	20 00
From Wm. D. Martin, Esq. do.	20 00

## Barnwell District.

From William H. Roberts, for Presidency,	5 00
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## Robertville.

From Alexander J. Lawton, for Prof. Lan. and Bib. Lit.	10 00
From Joseph J. Lawton, do.	10 00
From Miss Sarah Lawton, do.	10 00
From Ann M. Maner, do.	10 00
From Civility Maner, do.	10 00
From Jane A. Bostick, do.	15 00
From Robert G. Norton, do.	10 00
From Ann M. Robert, for Prof. Eccl. Hist. and Ch. Dis.	20 00

## Lexington.

From A. H. Fort, Esq. for Presidency,	10 00
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## Columbia.

From Rev. Charles D. Mallary, for Presidency,	\$10 00
From Judge H. W. Desaussure, Esq. for Buildings,	25 00
From Thomas Park, Esq. Prof. Eccl. Hist. and Ch. Dis.	20 00
From James Diven, Columbia College, Indigent Students,	2 00
From Thomas Parks, Esq. for Star and Luminary,	5 00
From Rev. Charles D. Mallary, for do.	5 00

## Edgefield.

From A. B. M'Whortier, for Presidency,	5 00
From Col. Abner Blocker, Treasurer of the South-Carolina State Convention for Foreign Missions,	113 50
From Matt. Mims, Esq. for Prof. Eccl. Hist. &c.	20 00
From Ebenezer Hammond, for Indigent Students,	1 00
From Arthur Simpkins, Esq. for Prof. Eccl. Hist. and Ch. Dis.	30 00
From James Munday, for Indigent Students,	1 00
From David Curts, for do.	0 50
From Caleb Holloway, Esq. do.	2 00
From Col. Abner Blocker, do.	0 75
From sundry subscribers, do.	0 87

## Richland District.

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From Col. Frederick Meyer, Esq. for do.	10 00
From Joel Adams, sen. Esq. do.	10 00
From William W. Adams, for Prof. Lan. and Bib. Lit.	15 00
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From Mrs. Sarah Goodwin, do.	20 00
From Jesse H. Goodwin, do.	20 00
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May.

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From Jesse Peebles, do.	10 00

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From Mrs. Mary B. Boyken, for Prof. Lan. and Bib. Lit.	20 00
From John Boyken, Jr. Esq. do.	15 00

## Camden.

From William Cook, Esq. Prof. Lan. &c.	25 00
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## Darlington.

From estate of Peter Edwards, Esq. for Prof. Eccl. Hist. &c.	20 00
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Evans, Prof. Lan. and Bib. Lit. 20 00  
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Star, 3 00

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Mission, 2 00

*Munroe County.*

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man Mission, 5 00  
From same, for Indigent Stu-  
dents, 5 00

*Eatonton.*

From John A. Cogburn, for In-  
digent Students, 1 00  
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From same, for Star and Lumi-  
nary, 5 00  
From same, a present to the  
Agent, 5 00  
From William Flourney, Esq.  
for Church subscription, 50 00  
From William Williams, for  
Prof. Eccl. Hist. and Ch. Dis. 20 00  
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*Bethesda.*

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digent Students, 1 00

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ner, for Indigent Students, 10 00  
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for do. 5 00  
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Presidency, 10 00

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Presidency, \$10 00  
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for do. 10 00  
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and Ch. Dis. 20 00  
From Mrs. Eliza Carter, for  
Star and Luminary, 20 00

*Green County.*

From Oliver Porter, Esq. for  
Presidency, 5 00  
From Samuel Baldwin, and  
Mrs. Judith Baldwin, for Presi-  
dency, 10 00  
From Redman Thornton, Esq.  
for do. 10 00  
From Richard Ashbury, Esq. do. 10 00  
From Hermon Mercer, do. 5 00  
From J. Moor, Esq. for Indi-  
gent Students, 1 00  
From James Culverson, for do. 2 00

*Morgan County.*

From Young Stokes, for Indi-  
gent Students, 1 00

*Wilkes County.*

From Mrs. Martha Wellborn,  
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to the Agent, 5 00  
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sent to the Agent, 2 00

*Washington.*

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digent Students, 5 00

*Augusta.*

From Thomas S. Nelson, for  
Prof. Lan. and Bib. Lit. 10 00

Amount received, - \$2364 53

The following gentlemen have  
contributed to the funds of the Co-  
lumbian College, whose benevo-  
lence, through mistake, has not  
been duly published in former re-  
ports, viz.

William D. Martin, Esq. Co-  
sahatchie, S. C. to the Prof. Eccl.  
Hist. and Ch. Discipline, \$10 00  
Rev. Jack Lumpkin, Shiloh  
Church, Green co. Geo. to the Ch.  
annual subscription, for Columbi-  
an College, 10 00  
William Redd, Esq. Shiloh Ch.  
Green co. Geo. to Ch. ann. sub-  
scription, for Columbian College, 10 00  
Matthew Mims, Esq. Edgefield,  
S. C. to Prof. Eccl. Hist. and Ch.  
Discipline, 10 00

Feeling a deep sense, of the magnitude and utili-  
ty of the cause, in which he is engaged; the Agent  
would here publicly express his gratitude to his bre-  
thren and friends, at the South, for that kindness,  
hospitality, and Christian affection, which has been  
shown him; as well as for their benevolence, boun-  
tiful, and praiseworthy donations, to aid the Co-  
lumbian College, and our Missionary operations.

And may the Lord abundantly bless and prosper  
you, my brethren, and crown your bounty with an  
hundred fold reward.

I am, very respectfully and truly yours,

JAMES R. BURDICK,

*Agent.*

N. B. Should the munificence of any person or  
persons, through mistake, have been unintention-  
ally omitted, the donor will confer a favour, by ma-  
king it known, that it may be fully inserted in our  
next number.

## TREASURERS' ACCOUNTS.

*Fourth quarter's return of the Agent of the Convention, to the Treasurer, ending the 30th April, 1824 (See Tenth Annual Report and Latter Day Luminary, for June.)*

1824.		
Feb'y 9.	By Mrs. Jane C. Keeling, from the Female Judson Society, Richmond, Va.	\$20 00
11.	By Sheldon Norton, Pennsylvania, for Burman Mission,	1 00
18.	By Government Appropriation, for the Carey station,	833 33
March 1.	By William Inglesby, South Carolina, for Education,	50 00
	By same, for Missions,	25 00
5.	By Elder Thos. Hand, Danville, Kentucky, for Carey Mission,	11 00
27.	By Government Appropriation, for Withington station,	150 00
	By same, for Valley Towns,	125 00
	By same, for Tinsawatte School,	62 50
April 8.	By same, for Carey Station.	150 00
	By same, for Withington Station,	150 00
	By same, for Valley Towns,	125 00
	By same, for Tinsawatte,	62 50
14.	By the Treasurer of the Richmond, Va. Foreign and Domestic Mission Society,	100 00
25.	By Mrs. Frances B. Greenhowe, from Miss Hannah Hill's Scholars, for Carey Mission,	2 00
30.	By the Rockville, (Md.) Education Society, auxiliary to the Convention,	100 00
	By "The Washington Society for supporting a native Burman Missionary," viz:	
	For supporting Missionary,	\$30 00
	For educating, at the Columbian College, a Missionary for Burmah,	80 00
	By Washington Mission Society, Kentucky,	250 00
	By the Fredericksburg Female Society, Va. viz:	
	For Missions,	\$50 00
	For Education,	50 00
	By the Richmond Education Society, Va.	100 00
	By Rev. Sugg Fort, from the Red River Mission Society, for the Carey Mission,	66 00
	By Norfolk Female Missionary Society, viz:	
	For Missions,	\$25 00
	For Education,	75 00
30.	By the Baltimore Baptist Missionary Society, viz:	
	For Missions,	\$33 00
	For Education,	67 00
	Through the agency of the Rev. Mr. Ashton chiefly, with some assistance from the Rev. Mr. M'Coy—	
	By the Wilmington Baptist Missionary Society, auxiliary to the Board, per collections made by Elder M'Coy,	\$60 00
	Donation for Education,	40 00
	By the Southwark Baptist Foreign Mission Society, viz.	

Per collect. Southwark,	\$28 00	
Per Mr. Ashton's Young Ladies' Academy,	18 00	
Per box Clothing, Southwark,	33 00	111 00
Per books at auction prices, by Mr. Ashton,	27 00	
Donation for Education,	5 00	
By Sansom Street Baptist Female Mission Society,	\$34 00	
Per cash collected by Mr. Ashton,	5 00	100 00
Per box Clothing, Donation for Education,	50 00	
	11 00	
By the Sansom street Missionary Society, viz.		
Per collection Sansom street,	\$33 00	
Per do Blockley,	16 00	
Per sums collected by Elder M'Coy, in Philadelphia,	12 00	100 00
Donation for Education,	39 00	
By the Junior Missionary Society, 2nd Baptist Church Philadelphia, viz.		
Per collection Bud street,	\$14 00	
Per sums collected by Mr. Ashton,	50 00	100 00
Donation for Education,	36 00	
By the Lower Dublin Female Society,	20 00	
Per sums collected by Mr. Ashton,	37 00	72 00
Donation for Education,	15 00	
By the Foreign and Domestic Mission Society of Montgomery, New Britain & Hilltown,	\$53 32	
Donation for Education,	47 00	100 32
By the Burlington Female Mite Society, for Missionary purposes, viz.		
Per Trenton Contribution,	\$12 00	100 00
Donation for Education,	88 00	
		\$3541 65

*Monies received by the Treasurer of the Columbian College, during the month of June, 1824.*

<i>For endowing the Presidency.</i>	
By Rev. John Stanford, New-York,	\$10 00
By Benjamin C. White, Esq. Tennessee,	8 00
By Joseph Moore, Esq. Ohio,	10 00
By Charles J. Jenkins, Esq. Georgia,	10 00
<i>For the Professorship of Ecclesiastical History, &amp;c.</i>	
By William Colgate, Esq. New-York,	50 00
<i>For Walker Scholarship.</i>	
By William Walker, Sen. Esq. Putnam co. Georgia,	1250 00
<i>For the Columbian College.</i>	
By Dr. Einathan Judson, U. S. Naval Surgeon,	12 50
By Michael Nourse, Esq. Dist. of Columbia,	1 00
	\$1351 50